TRUTH

Further Clear'd from

MISTAKES.

BEING

Hib. 8 698 6

Two Chapters out of the Book

ENTITULED,

Primitive Christianity Reviv'd:

Plainly acknowledging the *Benefit* accruing by the *Death* and *Sufferings* of our Lord Jesus Christ for the Salvation of Mankind.

TOGETHER WITH

A Comparison of the *Principles* of the People called *Quakers*, and the *Perversions* of their *Opposers*, by way of Postscript.

By *W. P.*

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King
Torquay
30 Jan. 1891

Reader,

Occaſion having been given us we never ſought, we continue to improve it to the further Explanation and Defence of our ſo much abuſed Profeſſion, *that if poſſible People may ſee, at leaſt the more Sober and Candid, That we are not at that diſtance from* Truth, nor ſo Heterodox in our Principles, *as we have been, by too many, either haſtily or intereſtedly Repreſented; but that indeed we hold the* Great Truths of Chriſtianity according to the holy Scriptures, *and that the Realities of Religion are the Mark we preſs after, and to diſabuſe and awaken People from their falſe Hopes and carnal Securities, under which they are too apt to indulge themſelves, to their* Irreparable Loſs, *that by our ſetting* Chriſtian Doctrine in a true Light, *and receiving and preſſing the*

Neceſſity of a better Practice: *They may ſee the Obligation they are under to redeem their precious time they have loſt, by a more careful Employment of that which remains to a better purpoſe. This has occaſioned Us to Re-print* the 8th. and 9th. Chapters of Primitive Chriſtianity, *being willing to Speak in the Language of what has been already made* Publick, *that it may be ſeen, We neither Change (tho for the better is always commendable) nor Write otherwiſe now then before to ſerve a preſent Turn;* In which and a Poſtſcript, comparing our Principles, *with our Oppoſers uſual Perverſions, the Ingenious Reader may eaſily diſcern how Ill We have been Treated, and what Hardſhips We have laboured under, through the Prejudice of ſome, and the Unreaſonable Credulity of others; and do Us the Juſtice to believe that We are* a People in Earneſt for Heaven, *and in that way our Bleſſed Lord hath trod for Us to Glory,* For no Croſs no Crown.

CHAP.

CHAP. VIII.

Sect. 1. *Doctrine of* Satisfaction *and* Juſtification *Owned and Worded according to* Scripture. Sect. 2. *What Conſtructions we can't believe of them, and which is an abuſe of them.* Sect. 3. *Chriſt Owned a Sacrifice and a Mediator.* Sect. 4. Juſtification Two-fold, *from the Guilt of Sin, and from the Power and Pollution of it.* Sect. 5. *Exhortation to the Reader upon the whole.*

Obj. 1. *THough there be many good things ſaid, how Chriſt appears and works in a Soul, to Awaken, Convince and Convert it; yet you ſeem not*

particular enough about the Death and Sufferings of Christ: And it is generally Rumour'd and Charged upon you by your Adversaries, that you have little reverence to the Doctrine of Christ's Satisfaction to God for our Sins, and that you do not Believe, That the Active *and* Passive *Obedience of Christ, when He was in the World, is the* alone *ground of a Sinners Justification before God.*

Answ. §. 1. The Doctrine of *Satisfaction* and *Justification*, truly understood, are placed in so strict an Union, that the one is a necessary Consequence of the other, and what we say of them, is what agrees with the suffrage of Scripture, and for the most part in the terms of it; always believing, that in Points where there arises any difficulty, be it from the Obscurity

Obſcurity of Expreſſion, Miſ-tranſlation, or the Duſt raiſed by the Heats of *Partial* Writers, or *Nice Criticks*, it is ever beſt to keep cloſe to the Text, and maintain Charity in the reſt. I ſhall firſt ſpeak *Negatively*, what we do not own, which perhaps hath given occaſion to thoſe who have been more Haſty then Wiſe, to judge us defective in our Belief of the Efficacy of the Death and Sufferings of Chriſt to Juſtification: As,

§. 2. Firſt, We cannot Believe that Chriſt is the *Cauſe*, but the *Effect* of God's Love, according to the Teſtimony of the Beloved Diſciple *John*, Chap. 3. *God hath ſo loved the World, that he hath given his only Begotten Son into the World, that whoſoever believeth on him ſhould not periſh, but have Everlaſting Life.*

Secondly, We cannot ſay, God *could not* have taken another way to have ſaved Sinners, than by the Death

and Sufferings of his Son, to ſatisfie his Juſtice, or that Chriſt's Death and ſufferings were a *ſtrict* and *rigid* Satisfaction for that Eternal Death and Miſery due to a Man for Sin and Tranſgreſſion: For ſuch a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed we are at too great a diſtance from his Infinite Wiſdom and Power, to judge of the *Liberty* and *Neceſſity* of his Actings.

Thirdly, We cannot ſay Jeſus Chriſt was the *greateſt Sinner* in the World, (becauſe he bore our Sins on his Croſs, or becauſe he was made Sin for us, who knew no Sin) an Expreſſion of great *levity* and *unſoundneſs*, yet often ſaid by great Preachers and Profeſſors of Religion.

Fourthly, We cannot Believe that Chriſt's Death and Sufferings *ſo* ſatiſfies God, or juſtifies Men, as that they are thereby Accepted of God: They are indeed thereby put into a ſtate capable of being accepted of God, and

and through the Obedience of Faith and Sanctification of the Spirit, are in a ſtate of Acceptance: For we can never think a Man juſtified before God, while *Self-condemned*; or that any Man can be in Chriſt, who is not a *New* Creature, or that God looks upon Men *otherwiſe* then they are. We think it a ſtate of *Preſumption*, and not of *Salvation*, to call *Jeſus*, *Lord*! and not by the Work of the *Holy Ghoſt*. *Maſter!* And he not yet *Maſter of our Affections*: *Saviour*! And they not ſaved by him from their *Sins*: *Redeemer!* And yet they not redeemed by him from their *Paſſion*, *Pride*, *Covetouſneſs*, *Wantonneſs*, *Vanity*, *Honours*, *vain Friendſhips*, and *Glory* of this World: Which were to deceive themſelves: for God will not be mocked, ſuch as Men ſow, ſuch muſt they reap. And though Chriſt did *Die* for us, yet we muſt, by the Aſſiſtance of his Grace, *work out our Salvation with fear and trembling*: As he Died for Sin, ſo we

muſt

muſt Die *to* Sin, or we cannot be ſaid to be ſaved by the Death and Sufferings of Chriſt, or throughly juſtified and accepted with God. Thus far Negatively. Now, Poſſitively, what we own as to Juſtification.

§. 3. We do Believe, that Jeſus Chriſt was our Holy *Sacrifice*, and *Attonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and that God is juſt in forgiving true Penitents upon the Credit of that Holy Offering, Chriſt made of himſelf to God for us; and that what he did and ſuffer'd, ſatisfied and pleaſed God, and was for the ſake of fallen Man that had diſpleaſed God: And that through the Offering up of himſelf once for all, through the Eternal Spirit, he hath for Ever perfected thoſe (in all times) that are ſanctified, *who walk not after the Fleſh, but after the Spirit. Rom.*8.1. Mark that.

§. 4.

§. 4. In short, *Justification* consists of two parts, or hath a two-fold Consideration, *viz.* Justification from the Guilt of Sin, and Justification from the Power and Pollution of Sin, and in this Sence Justification gives Man a full and clear Acceptance before God. For want of this latter part, it is that so many Souls Religiously inclin'd, are often under Doubts, Scruples and Despondencies, notwithstanding all that their Teachers tell them of the Extent and Efficacy of the first part of Justification. And it is too general an Unhappiness among the Professors of Christianity, that they are apt to cloak their own *Active and Passive Disobedience* with the *Active and Passive Obedience of Christ*. The first part of Justification we do reverently and humbly acknowledge is only for the sake of the Death and Sufferings of Christ; nothing we can do, *though by the Operation of the Holy Spirit*, being able to Cancel Old Debts,

or

or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon Faith and Repentance, that juſtifies us from the Sins that are paſt; and it is the Power of Chriſt's Spirit in our Hearts that purifies and makes us acceptable before God. For till the Heart of Man is purged from Sin, God will never accept of it. He Reproves, Rebukes and Condemns thoſe that entertain Sin there, and therefore ſuch cannot be ſaid to be in a *Juſtified* State; Condemnation and Juſtification being *Contraries*: So that they that hold themſelves in a Juſtified State by the Active and Paſſive Obedience of Chriſt, while they are not Actively and Paſſively Obedient to the Spirit of Chriſt Jeſus, are under a *ſtrong* and *dangerous Deluſion*; and for crying out againſt this Sin-pleaſing Imagination, not to ſay *Doctrine*, we are Staged and Reproached as Deniers and Deſpiſers of the Death and Sufferings of our Lord Jeſus Chriſt. But be it

known

known to such, they add to Christ's Sufferings, and Crucifie to themselves afresh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profession of Justification; for God will not acquit the Guilty, nor Justifie the Disobedient and Unfaithful. Such deceive themselves, and at the Great and Final Judgment their Sentence will not be, Come ye Blessed, because it cannot be said to them, **Well done Good and Faithful**, for they cannot be so esteemed that live and die in a Reproveable and Condemnable State; but, Go ye Cursed, *&c.*

§. 5. Wherefore, O my Reader! Rest not thy self wholly satisfied with what Christ has done for thee in his Blessed Person without Thee, but press to know his Power and Kingdom *within thee*, that the *strong Man*, that has too long kept thy House, may be *bound*, and his Goods *spoiled*; his

his Works *deſtroyed*, and Sin *ended*; according to the 1 *John* 3. 7. *For which end*, ſays that Beloved Diſciple, *Chriſt was manifeſted*, that all things may become New; *New Heavens, and New Earth, in which Righteouſneſs dwells.* Thus thou wilt come to glorifie God in thy Body, and in thy Spirit, which are his; and live to him, and not to thy ſelf. Thy Love, Joy, Worſhip, and Obedience; thy Life, Converſation, and Practice; thy Study, Meditation, and *Devotion*, will be *Spiritual*: For the Father and the Son will make their *abode* with thee, and Chriſt will *manifeſt* himſelf to thee; for the *Secrets* of the Lord are with them that *fear* him. And an holy *Unction* or *Anointing* have all thoſe, which leads them *into all truth*, and they need not the Teachings of Men: They are better Taught, being Inſtructed by the *Divine Oracle*; no bare *Hear-ſay*, or *Traditional* Chriſtians, but freſh and living Witneſſes: Thoſe that

that have ſeen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands* the Word of Life, in the divers Operations of it, to their Souls Salvation. In this they Meet, in this they Preach, and in this they Pray and Praiſe: Behold the New Covenant fulfilled, the Church and Worſhip of Chriſt, the Great *Anointed* of God, and the Great Anointing of God, in his Holy, High Prieſthood and Offices in his Church!

CHAP.

CHAP. IX.

Sect. 1. *A Confeſſion to Chriſt and his Work, both in Doing and Suffering.* Sect. 2. *That ought not to make void our Belief and Teſtimony of his Inward and Spiritual Appearance in the Soul.* Sect. 3. *What our Teſtimony is in the latter reſpect: That 'tis impoſſible to be ſaved by Chriſt Without us, while we reject his Work and Power Within us.* Sect. 4. *The Diſpenſation of Grace, in its Nature and Extent.* Sect. 5. *A further Acknowledgment to the Death and Sufferings of Chriſt.* Sect. 6. *The Concluſion, ſhewing our Adverſaries Unreaſonableneſs.*

§. 1. AND leſt any ſhould ſay we are *Equivocal* in our Expreſſions, and *Allegorize away* Chriſt's Appearance in the Fleſh; meaning only thereby, our own Fleſh, and

and that as often as we mention him, we mean only a *Myſtery*, or a *Myſtical Senſe* of him, be it as to his *Coming*, *Birth*, *Miracles*, *Sufferings*, *Death*, *Reſurrection*, *Aſcenſion*, *Mediation* and *Judgment*; I would yet add, to preſerve the well-diſpoſed from being ſtagger'd by ſuch Suggeſtions, and to inform and reclaim ſuch as are under the Power and Prejudice of them, That, we do, we Bleſs God, Religiouſly Believe and Confeſs, to the Glory of God the Father, and the Honour of his Dear and Beloved Son, that, *Jeſus Chriſt took our Nature upon him, and was like unto us in all things, Sin excepted; That he was Born of the Virgin* Mary, *and Suffered under* Pontius Pilate, *the* Roman *Governour, Crucified, Dead, and Buried in the Sepulchre of* Joſeph *of* Arimathea; *Roſe again the Third Day, and Aſcended into Heaven, and ſits on the Right Hand of God, in the Power and Majeſty of his Father, who will one Day Judge the World by him, even that Bleſſed Man,*

CHRIST JESUS, according to their Works.

§. 2. But becauſe we ſo Believe, muſt we not Believe what Chriſt ſaid, *He that is with you ſhall be* in *you*, John 14. *I* in *them, and they in me*, &c. Chap. 17. *When it pleaſed God to reveal his Son* in *me*, &c. Gal. 1. *The Myſtery hid from Ages, is Chriſt* in *the* Gentiles *the hope of Glory*, Col. 1. *Unleſs Chriſt be* in *you, ye are Reprobates?* 2 Cor. 13. Or muſt we be induſtriouſly repreſented Deniers of Chriſt's Coming in the Fleſh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, becauſe we Believe, and preſs the Neceſſity of Believing, Receiving and Obeying his *Inward* and *Spiritual* Appearance and Manifeſtation of himſelf, through his Light, Grace and Spirit in the Hearts and Conſciences of Men and Women, to Reprove, Convict, Convert and Change them? This we eſteem hard and unrighteous

Meaſure;

Meaſure; nor would our warm and ſharp Adverſaries be ſo dealt with by others: But to do as they would be done to, is too often no part of their Practice, whatever it be of their Profeſſion.

§. 3. Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be ſaved* by their Belief of the one *without the Senſe and Experience of the other*; and that is what we oppoſe, and not his Bleſſed Manifeſtation in the Fleſh. We ſay that he then overcame our Common Enemy, foiled him in the open Field, and in our Nature triumphed over him that had overcome and triumphed over it in our Forefather *Adam*, and his Poſterity; and that as truly as Chriſt overcame him in our Nature, in his own Perſon, ſo, *by his Divine Grace* being received and obeyed by us, he overcomes him in us: That is, he detects the Enemy by his *Light* in the Conſcience, and *ena-*

bles the Creature to reſiſt him, and all his Fiery Darts, and finally, ſo to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

§. 4. And this is the Diſpenſation of *Grace*, which we declare, *has appeared to all*, more or leſs; teaching thoſe that will receive it, *to deny ungodlineſs and wordly luſt, and to live ſoberly, righteouſly, and godly in this preſent World; looking for* (which none elſe can juſtly do) *the bleſſed Hope, and glorious Appearing of the Great God, and our Saviour Jeſus Chriſt*, &c. *Tit.* 2. 11, 12, 13. And as from the Teachings, and Experience, and Motion of this Grace, we miniſter to others, ſo the very drift of our Miniſtry is to turn Peoples Minds to this Grace in themſelves, that they may all, up and be doing, *even the good and acceptable Will of God, and work out their Salvation with fear and trembling, and make their High and Heavenly*

Heavenly Calling and Election ſure; which none elſe can do, whatever be their *Profeſſion*, *Church* and *Character*: *For ſuch as Men ſow they muſt reap*; *and his Servants we are, whom we obey.* *Regeneration* we muſt know, or we cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, *an other* Spirit and Principle muſt *prevail*, *leaven*, *ſeaſon*, and *govern* us, than either the Spirit of the World, or our own depraved Spirits; and this can be no other Spirit than that which dwelt in Chriſt, for unleſs that dwell in us, we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Converſion* and *Perſeverance*: And the one follows the other; Converſion being the Conſequence of *Convictions obey'd*, and Perſeverance a natural *Fruit* of Converſion, and being Born of God; for ſuch Sin not, becauſe the Seed of God abides in them, *John* 3. 7, 8. but through Faithfulneſs, continue to the end, and

obtain the Promiſe, even Everlaſting Life.

§. 5. But let my *Reader* take this along with him, that we do acknowledge that Chriſt, through his Holy *Doing* and *Suffering* (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for Mankind; and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it; ſince thereby he became a Conqueror, and *led Captivity Captive, and obtained Gifts for Men with divers Great and Precious Promiſes, that thereby we might be partakers of the Divine Nature, having* (firſt) *eſcaped the* **Corruption** *that is in the World, through Luſt.* I ſay we do Believe and Confeſs that the *Active* and *Paſſive Obedience* of Chriſt Jeſus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt, He being a Conqueror as well as a Sacrifice, and both, through Suffering:

fering: Yet, they that reject his Divine Gift, ſo obtained, and which he has given to them, by which to ſee their Sin, and the ſinfulneſs of it, and to repent and turn away from it, and do ſo no more; and to wait upon God for daily ſtrength to reſiſt the Fiery Darts of the Enemy, and to be Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God, ſuch do not pleaſe God, believe truly in God; nor are they in a ſtate of true Chriſtianity and Salvation. *Woman*, ſaid Chriſt, to the *Samaritan*, at the Well, *hadſt thou known the Gift of God, and who it is that ſpeaketh to thee*, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *viz.* a meaſure of the Spirit of God that is given to every one to profit with, 1 *Cor.* 12. 7. which reveals Chriſt and God to the Soul. *Fleſh* and *Blood* cannot do it; *Oxford* and *Cambridge* cannot do it; *Tongues*

and *Philoſophy* cannot do it; for they that by Wisdom knew not God, had theſe things for their *Wiſdom*: They were ſtrong, deep and accurate in them; but alas, they were clouded, puft up, and ſet farther off from the Inward and Saving Knowledge of God, becauſe they ſought for it in them, and thought to find God there. But the *Key of David* is an other thing, which ſhuts and no Man opens, and opens and no Man ſhuts; and this Key have all they that receive the *Gift of God* into their Hearts; and it opens to them, the Knowledge of God and themſelves, and gives them a quite *other Sight*, *Taſte* and *Judgment* of things, than their *Educational* or *Traditional* Knowledge afforded them. This is the beginning of the *New Creation* of God, and thus it is we come to be New Creatures: And we are bound to declare there is no other way, beſides this, by which People can come into Chriſt, or to be true Chriſtians, or receive the Advantage

tage that comes by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authority, even that of our *own Experience*, as well as that of the Scriptures of Truth, Chriſt will prove *no Saving Sacrifice* for them that *refuſe* him for their *Example*. They that *reject* the Gift, do *deny* the *Giver*, inſtead of themſelves *daily*, for the *Givers* ſake. O that People were wiſe! that they would conſider their latter End, and the things that make for the Peace thereof! Why ſhould they *periſh* in a vain hope of Life, *while Death Reigns*? Of living with God, who live not to him, nor walk with him? *Awake*, thou that ſleepeſt in thy Sin, or at beſt, in thy Self-righteouſneſs; Awake, I ſay, and Chriſt ſhall give thee Life! For he is the *Lord from Heaven*, *the quickening Spirit*, that quickens us, by his Spirit, if we do not, *reſiſt* it and *quench* it, by our Diſobedience; but receive, love and obey

obey it, in all the Holy Leadings and Teachings of it, *Rom.* 8. 14, 15. To which Holy Spirit I commend my *Reader*, that he may the better ſee where he is, and alſo come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Bleſſed Lord and Saviour Jeſus Chriſt, who ſaves from the *Power and Pollution*, as well as Guilt of Sin, all thoſe that *hear his knocks, and open the Door of their Hearts* to him, that he may come in and work a real and through Reformation in and for them: And ſo the *Benefit*, *Virtue* and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly applied and felt, and fellowſhip with Chriſt in his Death and Sufferings known, according to the Doctrine of the Apoſtle; which, thoſe that live in that which made him ſuffer, know not, tho' they profeſs to be ſaved by his Death and Sufferings. Much more might be ſaid as to this matter, but I muſt be brief.

§. 6.

§. 6. To conclude this Chapter, we wonder not that we ſhould be miſtaken, miſ-conſtrued and miſ-repreſented, in what we believe and do to Salvation, ſince our Betters have been ſo treated in the Primitive Times; nor indeed is it only about *Doctrines* of Religion, for our *Practice* in *Worſhip* and *Diſcipline* have had the ſame Succeſs: But this is what I earneſtly deſire, that however bold People *are* pleaſed to make with us, they would not *deceive* themſelves in the great things of their own Salvation: That while they would ſeem to own all to Chriſt, they are not found *diſowned* of Chriſt in the laſt Day. Read the 7th of *Matthew*; it is, he that hears Chriſt, the great Word of God, and does what he enjoyns, what he commands, and by his Bleſſed Example, recommends, that is a *Wiſe Builder*, that has founded his Houſe well, and built with good Materials, and whoſe Houſe will ſtand the laſt ſhake and Judgement.

Eor

For which cauſe we are often plain, cloſe and earneſt with People, to conſider, that Chriſt came not to ſave them in, but *from their Sins*; and that they that think to diſcharge and releaſe themſelves of his *Yoke* and *Burden*, his *Croſs* and Example, and ſecure themſelves, and Complement Chriſt with his having done all for them, while he has wrought *little or nothing in them*, nor they parted with any thing for the love of him, will finally awake in a dreadful ſurprize, at the ſound of the laſt Trumpet, and at this ſad and irrevokeable Sentence, *Depart from me, ye Workers of Iniquity, I know you not*: Which terrible End, may all timely avoid, by *hearkening* to Wiſdom's Voice, and *turning* at her Reproof, that ſhe may lead them in the Ways of Righteouſneſs, and in the midſt of the Paths of Judgment, that their Souls may come to inherit *Subſtance*; even *durable Riches and Righteouſneſs* in the Kingdom of the Father, World without end.

The

THE QUAKERS PRINCIPLES, AND THEIR *Adverſaries Perverſions.*

Quakers Principles.

I. BEcauſe in *Honour* to the Spirit of GOD (which gave forth the Scriptures) we aſſert the Holy Spirit to be the *Firſt* and *Great Rule* of Chriſtians, as that by which *GOD is Worſhiped, Conſcience is Convinc'd, Sin Detected, Duty Manifeſted, Scriptures Unfolded and Explained*; and conſequently a *Rule* for *Believeing* and *Underſtanding* the *Scriptures* themſelves: Tho' at the ſame time, we Reverently *Believe* the Scriptures by the Divine Authority of that holy SPIRIT which gave them forth; and do declare and fully believe them to be what they ſay of themſelves, viz. *A Declaration of thoſe things moſt ſurely believed by the Primitive Chriſtians*, and that they came by *Inſpiration, holy Men of GOD ſpeaking as they were moved by the holy Ghoſt, and are profitable for Doctrine, Reproof, Correction, Inſtruction in Righteouſneſs, that the*

Their Adverſaries Perverſions.

OUr Adverſaries are pleaſed to make us *to deny* and undervalue the Scriptures, as Not to be a Rule *in any Reſpect*, tho' our Books plentifully ſhew we confeſs them to be the *Next and Secondary Rule to the holy SPIRIT*, and that we ever chuſe to expreſs our Belief of Chriſtian Faith and Doctrine in the Terms thereof. They alſo ſay, We prefer our own Books before them, while we *Love*, *Honour* and *uſe Them above all the Books in the World*, and refuſe to expreſs matters of Faith in other Terms than what are *Expreſly* in Scripture, or ſo agreeable as to leave no juſt ground for any doubt of our Reſpect and Regard to them.

Such

the Man of GOD perfect, and throughly furnished to all good Works. Joh. 4. 24. John 16. 8. Ephes. 5. 13. Joh. 14. 26. 2 Tim. 3. 16.

II. From our great Caution and Tenderness in Expressing our Selves in matters of Faith, as particularly about the *Trinity*, in other Terms than those the holy Ghost hath used in Scripture, to wit, *There are Three that bear Record in Heaven, the FATHER, the WORD, and the SPIRIT, and these Three are One*; which we sincerely and reverently believe to be so. —— 1 *John* 5. 7.

III. Because we believe and declare the *Necessity* of an *Inward Principle*, to Enlighten our Minds and Cure our Hearts of the *Maladies* that Sin has brought upon us, in order to Salvation here, and to escape from the

Their Adverſaries Perverſions.

Such as deſire to leſſen the Credit of our Perſwaſion with ſober People, Repreſent us to deny the Trinity *at large*, and in *every ſenſe*, tho' we only reject *School-Terms, and Philoſophical Definitions*, as Unſcriptural, if not Unſound, and as having a Tendency to *Fruitleſs Controverſie*, inſtead of Edification and Holineſs among Chriſtians.

We have been Uncharitably Repreſented by ſome, as if we denied *All* outward Means, or *Contradicted* our ſelves in the *Uſe* of them; which they may as well charge againſt the Apoſtle *John*, in Aſſerting

Wrath to come.——*Epheſ.*2.8. *Tit.*2. 11,12. *Acts* 15. 11. *John* 1.9. 1 *John* 1. 7.

IV. Becauſe we ſay, That *GOD* is *Light*, and *CHRIST* is *Light*, and that GOD is in CHRIST, and that CHRIST by his Light *Lighteth every Man that cometh into the World*, and dwelleth with them that obey him in his Inward and Spiritual Manifeſtation, according to 1 *John* 1.5. *John* 8.12. and 1.9. and 14.16. and 16.

V. From our Aſſerting, That CHRIST *lighteth Wicked*, as well as *Good Men*, becauſe he is ſaid to be that *True Light which lighteth every Man that cometh into the World*, according to *John* 1.9.

VI. Be-

the Sufficiency of the *Anointing*.

People have been told by our Adversaries, That we believe every Man has *Whole GOD* and *Whole CHRIST in him*, and consequently so many Gods and so many Christs: Tho' we Assert no more, but the very Language of the holy Ghost, in the Scriptures of Truth, and mean no more by it, than that Christ by his *Light* and *Spirit* dwelleth in the hearts of his People.

It has been inferred that we hold that Christ is in and to *Wicked Men*, as he is *in and to his Saints*; tho' he is a *Condemner* to the One, and a *Comforter* to the other.

Quakers Principles.

VI. Becauſe we ſay, That this *Light of Chriſt* is ſufficient to *Save* and Preſerve all from Sin, that *Walk* up to the Diſcovery and *Leadings* of it, 2 *Cor.*4.6,7. 1 *John* 1.7. *John* 8.12. *Epheſ.*5.13.

VII. When we ſpeak of *Chriſt's being glorified with the Father before the World began*; oras he is now by his Spirit inthe Hearts of his People; and that *as ſuch* he was never viſible to *Wicked Men*, John 17.5. 1Joh.3.6.

VIII. Becauſe the *Tendency* of our Miniſtry and Teſtimony is to preſs People to the Guidance of that *Inward* and *Spiritual Appearance of Chriſt to Men*, by his *Light* and *Grace* in their hearts, as that without which there can be no ſight, ſenſe, or ſor-

row

Their Adverſaries Perverſions.

Our Oppoſers will have it, That *all who have this Light*, muſt conſequently be Good Men, whether they *Obey* it or no, or elſe the *Light* is Inſufficient.

Some are not aſhamed to tell the World in our Name, That *Chriſt was never viſible* as to *his Bodily Appearance*, and conſequently that we deny his *Coming in the Fleſh* above ſixteen hundred years ago, tho' his coming then is *an Article of our Chriſtian Belief.*

We are repreſented to *Deny* or *Undervalue* the *Coming of Chriſt without* us, and the *Force* and *Efficacy* of his *Death* and *Sufferings*, as a *Propitiation for the Sins of the whole World*; tho' we only *Deny* the Benefit thereof to *ſuch*, who by *Living in Sin*,

row for Sin to Amendment of Life, which is abſolutely requiſite, in order to a Juſt and Saving Application of the Benefit which God intended to Men by the Death and Sufferings of our Lord Jeſus Chriſt: And becauſe we often preſs this, in oppoſition to that Sin-pleaſing-Doctrine, of *being wholly Juſtified by the Merits of Chriſt, whilſt Men live in the Wickedneſs and Pollutions of this World.* Eph. 5.13. Tit.2.11. 2 Theſ. 2.13. 1 *Pet.* 1.2. 1 Cor.2.11. Rom.8.9,14. Tit.3. 3. to verſ.9. 2 Cor.4.6.

IX. From our Denying a *Ridgid Satisfaction*, as that GOD *could not poſſibly ſave Men any other way*, than by *Condemning* and *Puniſhing* his Beloved Son in whom he was well-pleaſed, thereby making Chriſt the *Cauſe*, and not the *Effect* of the Father's Love, for the Sins of the

World:

inſtead of Dying to Sin, and *Pleaſing*; inſtead of *Denying themſelves*, to pleaſe GOD, *Deprive Themſelves* thereof.

Some unworthily conclude *we diſown Chriſt as a Satisfactory Sacrifice*, in *his Death and Sufferings*; and as if we did not believe he died for the Sins of the *Whole World*, or that he *Carried away Sin, and Sealed Redemption in his Blood, to as many as Rightly Believe*; and that we expect both to

World: And becauſe we cannot believe he hath *ſo* ſatisfied his Father for Sins paſt, preſent and to come, as to look upon Man to be *holy in Chriſt*, whilſt *unholy in himſelf*; or to be *in Chriſt*, while he is not a *New Creature*, the *Dangerous Security* too many are under.——1 *Joh.* 4. 9, 10. *John* 3,16,17. 1 *John* 3. 8. *John* 3. 3. *Mat.*7.21. 2 *Cor.*5.17. *Gal.*6.15.

X. Becauſe we ſay Men *cannot* be Juſtified by *what Chriſt has done or ſuffered for them, whilſt condemned* by his *Light* in themſelves; or *forgiven in his Blood, whilſt diſobedient to his Spirit*; and that to *compleat* Juſtification, we are to feel an *Inward Acceptance* with GOD through the *Sanctification of the Spirit of his Son*, as that without which Remiſſion of Sin cannot be obtained.——1 *John* 3. 19, 20,21. *Rom.*8. 13,14. *Joh.* 3. 19, 20. 1 *Cor.*8.2,16. *Gal.*6.8. 2 *Theſſ.*2.13.

be Forgiven and Accepted of GOD, not for *his ſake, but our own Works:* Which Suggeſtions we utterly deteſt and diſown.

It is inferred againſt us, *That we deny Juſtification at all in any ſenſe, by the Death and Sufferings of the Propitiatory Sacrifice of Chriſt, for the Sins of the whole World:* Than which nothing can be more *Uncharitable, Untrue,* or *Unjuſt*; Since we *Never did, nor can* believe the Remiſſion of Sins in *any other Name,* than that of our *Lord Jeſus Chriſt,* who through the Eternal Spirit offered himſelf up once for all, an Holy and Acceptable Sacrifice to GOD. Our

Quakers Principles.

XI. Becauſe we make *Evangelical Obedience a Condition to Salvation*, and *works* by the *Spirit*, an *Evidence* of *Faith*, and a holy Life, both *Neceſſary* and *Rewardable.*——Tit. 3. from verſ. 3. to 9. Tit. 2. 14. Jam. 2. 22.

XII. When we ſay that *in ſome reſpects* Chriſt was not our *Sacrifice* but *Example*, and that *his Obedience* to his Father doth not *Excuſe ours*; but as he abode in his Father's Love, by *Keeping his Commandments*, we muſt follow his Bleſſed Example.—— *John* 15. 9, 10.

XIII. From our pleading for *a Purification and Perfection from Sin*, (agreeable to the Teſtimony of the holy Scriptures) on this ſide the Grave, *through the pure Workings of the Holy and Perfect Spirit of our Lord Jeſus Chriſt.*——Mat. 5. 48.

Mat.

Their Adverſaries Perverſions.

Our Oppoſers would make People believe, *we hope to be ſav'd by our own Works*, and not by *Grace*, which is the Gift of GOD, and ſo make them the *Meritorious Cauſe* of our Salvation, and conſequently Papiſts.

They will have us to mean, and venture to ſay for us, that we believe our Lord Jeſus Chriſt, to be *in all things but* an Example, and *in no reſpect* our Sacrifice.

We are made ſo preſumptious as to aſſert the FULNESS of all *Perfection* and *Happineſs* attainable in this Life.

Igno-

Mat.19.21. 2 Cor. 13. 11. Col.1.28. Tit.2.14. 1 Pet.1.22,23.

XIV. Becauſe we ſay with the Apoſtle, That Men ought to *Pray*, *Preach*, and *Sing with the Spirit*, and that no Man can *Rightly* worſhip GOD, without the *Preparation* by, and *Aſſiſtance* of his holy *Spirit*, and that we ought to wait to feel *It* for that end, and that other Worſhip is *Formal* and *Carnal*.———Rom. 8.26. 1 Cor.14.15. Prov.16.1. Luk. 24.49. Acts 1.4. Acts 2.1. Pſal.39,2,3.

XV. From our denying the Reſurrection of the *ſame Natural* and *Corruptable Body*, and declining to be *Inquiſitive* and *Critical*, about *what Body* we ſhall riſe with, according to the Caution of the Apoſtle therein, leaving it to the Lord to give us a Body as *pleaſeth him*. 1 Cor.chap.15. 2 Cor.5.1,2. Thus

Their Adverſaries Perverſions.

Ignorance or Envy ſuggeſts againſt us, That if GOD will not *compel* us by his Spirit, he muſt go without his Worſhip.

We are made to *Deny the Reſurrection of any Body*, however *Spiritual* or *Glorified*, and even of *Eternal Rewards* too; Which if True, we are of all People the moſt miſerable.

Thus

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Thus

THus, Sober *Reader*, thou haſt ſome *Taſte* of the Uſage we have received in a more abundant manner at their hands, who have Undertaken to give an Account of our *Belief* to the World, that it has been very hard for People to ſee us through thoſe *Diſguiſes* that *Intereſt*, *Ignorance*, or *Malice* hath put upon us. But 'tis our deſire, for thy own Good, as well as our Defence, that GOD would pleaſe, by the Light of his dear Son, to give thee a *Clear* and *Effectual Sight* of the Diſpenſation of his Heavenly Truth in the Inward Parts, which he hath bleſſed us withal, Viz. *the Revelation and Setting up of the Kingdom of CHRIST in the Hearts and Souls of the Sons of Men*, where *Sin* and *Self* have ſo much and ſo long Prevailed, that thou mayeſt come to be a *Witneſs* of his Goodneſs, and thy Soul with ours, *Admire*, *Adore*, and for ever

Praiſe

Praiſe his moſt Glorious and Everlaſting N A M E, through his dear and Weli-Beloved SON, and our *REDEEMER*, for He is Worthy, Worthy, Worthy, World without End.

Dublin, the
26th of the
3d Month, *WILLIAM PENN.*
1698.

THE END.